7.

A

SERMON

Preached at *Petworth* in *Sussex*,

September 9. 1683.

Being a day of

Solemn THANKSGIVING

For the Gracious and Wonderful Deliverance

OF THE

KING, His Royal Brother,

And the GOVERNMENT,

From the late Barbarous

CONSPIRACY,

As TRAYTEROUS.

By *JOHN PRICE*, D. D.

Concilia callida & inhonesta primâ fronte læta, tractatu dura, eventu tristia. Tacitus.

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TO THE

Truly Noble and Virtuous Lady

ELIZABETH,

Dutcheſs of *Sommerſet.*

MADAM,

YOur Grace upon the hearing of this enſuing Diſcourſe, was pleaſed to do me that unexpected Honour, as to deſire the Publication of it, which by me ought dutifully to be interpreted as a Command; you judging it might be beneficial to others beyond the Walls of this Pariſh-Church. Which if it ſhall prove ſo, let God have the Glory, and Your Grace the Thanks: All that I deſire from the Reader, is Candor, and Pardon. Madam, *Your natural and acquired Accompliſhments, Your Hereditary Honour and Eſtate, brought you early upon the Stage, and ſoon after into ſome afflictions, in which I had a ſhare in my thoughts for You: but they have been ſuch, as have rendred You Prudent beyond Your years; for You are ſo in my eſteem, without Flattery. Your Grace hath choſen for*

Your Husband a young Noble-man, who is the second Peer for Dignity in the Realm, excepting the Royal Line; whose Loyalty is well known among us, and whose influence, together with Your Graces, may be able in Your Stations to encourage Loyalty, and to discountenance Faction; which to do, is not onely the duty of the Nobility and Gentry, but their interest too, and indeed of every man, who can call an Acre of Ground his own.

Madam, *as I did always, and ever shall sincerely Honour Your Grace, so I beseech God to Bless You with all Spiritual Blessings; and that to those for this Life, he would add the Blessings of Children to inherit them.* Madam, *I ask leave to be*

Your Graces

Most Devoted and Dutiful

JOHN PRICE.

1 Corinth. 10. 10.

Neither murmur ye, as ſome of them alſo murmur'd, and were deſtroyed of the Deſtroyer.

BEcauſe His Majeſties Declaration repreſents to us the Methods contrived by Malevolent men to deſtroy his Sacred Perſon, and his Royal Brother, and ſubvert his Government, which of all Governments that are nigh or known unto us, is the moſt eaſie to the Subject, not excepting the Democratical, ſo admired of late, but falſely as factiouſly called Common-wealths, as excluſive of Kingdoms, where the Soveraigns are not the ſole Proprietors. And of all Soveraign Princes known to us, his preſent Majeſty hath been moſt kind and indulgent to his People, as many of them have owned by their publick Addreſſes, which were ſeaſonable Remonſtrances of their Loyalty. Withal, the Declaration notifies to us, what muſt have been the ill conſequences of the Conſpiracy, had it taken effect.

I have therefore choſen to diſcourſe to you from this Text, wherein the Apoſtle bids the murmuring *Corinthians* look back upon the murmuring *Iſraelites* in the wilderneſs againſt their Leaders, who had ſoon forgot their long oppreſſion, and cruel bondage in *Egypt*, and their miraculous deliverance from it by the hands of *Moſes* and *Aaron*, as ſoon as we have forgot the Calamities of a long Civil War, and the heavy oppreſſions that we felt and complained of, from uſurping Gover-

nours, and our deliverance from them by the moſt happy Reſtauration of our King, where the hand of God was moſt eminently ſeen, as eminently as any humane record can produce, would I allow my ſelf time to ſurvey it in all it's circumſtances, or were it for me proper now to do it.

But ſcarce was our Soveraign reſtored, and with him our Laws and Religion, and Peace at home, but we were diſcontented at our own happineſs.

Neither the ſenſe of a Natural Allegiance, nor the Sacred Tyes of Oaths, nor Preferments, nor Honours, nor Riches, could keep ſome men in the dutiful ſtation of Subjects; who from a falſe eſteem they had gained for their wiſdom and integrity to their Countrey, as Patriots of it, had inveigled great Parties to tread in the ſame footſteps of Diſloyalty, and to uſe the ſame meaſures to diſturb the Throne, and ſo our Peace, as before had been done in the late Kings days: all the ſame, with the additional contrivance of the *Black Box*, &c. which were ſo publickly taken notice of, that the late Lord Chancellour ſpake to this purpoſe to both Houſes of Parliament, *That he hoped they would not ſee Three Kingdoms twice deſtroyed in one Age, by the ſame Methods.* Examples are cogent Arguments; if men are in their wits, they will not fall into the ſame pit, into which they have ſeen others fall before them; even beaſts will not do it, be the bait what it will. So St. *Paul* would have the *Corinthians* take warning from the *Iſraelites*, whoſe Murmurings and Diſcontents are recorded in Scripture, and recorded there not only to upbraid their ingratitude, but as the Apoſtle ſpeaks, *v.* 11. *Theſe things happened to them for enſamples*; and they are *written for our admonition, upon whom the ends of the world are come. Neither murmure ye as ſome of them*, &c.

Solomon

Solomon gives a Caveat, *Say not thou, What is the cauſe that the former days were better than theſe? for thou doſt not inquire wiſely concerning this matter.* The murmuring Queſtioniſts of his age had the like before them; and they have been ſince, and ever will be: ſo long as time is, men will complain of the times; and the little portion of happineſs that God gives us in this life, is diſturbed by our own reſtleſs and repining nature, by comparing the preſent with the former; and becauſe the former is paſt, it is therefore better. Any little petty accident at preſent, doth more diſturb us, than a load that is paſt and gone off our Shoulders. *Iſrael* was under the miraculous protection and deliverance of Heaven, but wants ſome little convenience; and preſently we read of a loud and clamorous murmuring; *Would to God we had died in Egypt.* Eccleſ. 7.

The hard bondage they had felt in *Egypt*, was gone off now; and the want but of a meals meat in the wilderneſs, put them to murmur againſt God and their Governours.

As if it were not enough that *man was born to labour as the ſparks fly upward*, but we adde ſparks to the fire.

When we are Children, and under the Diſcipline of the Rod, we complain, that we were not born ſooner, and paſt the correction of our Maſter; and when we are old, we think, we were never ſo happy as when we were Children: indeed we are *ἀεὶ παῖδες*. The phanſies that pleaſed us, we are ſoon weary of, and ſeek for new; ſomething it is that would pleaſe us better, but what it is we know not.

Navibus atque Quadrigis petimus benè vivere, &c.

This is not only a froward diſtemper, whereby we create miſeries to our ſelves; but 'tis a ſin too, though but little taken notice of; yea, a heavy provocation, by

which we draw Gods Judgments upon our heads. This was the ſin of *Iſrael* in the Text, and ranked among the great ſins of *Idolatry*, *Fornication*, and *tempting of God*; and derives puniſhments as great as theſe do. The Text hath theſe parts.

1. The ſin ſet down, that is *Murmuring*.
2. The ſin exemplified in *Iſrael*; *As ſome of them murmured.*
3. The ſevere puniſhment of this ſin, in the Paradigm or Example, *Were deſtroyed of the Deſtroyer.*
4. The like judgment threatned to the *Corinthians*, if they did continue in *Iſraels* example; implyed in the Prohibition, *Neither murmur ye.*

I. To conſider ſomething of the nature of this ſin *murmuring*: The word in Greek ſeems to be framed by the voice of Nature, and to be ſignificant of every thing that creates diſcontent; a peeviſh, quarrelſome, nay too, an irrational diſtemper. A word, ſay ſome, taken from the grunting of a Swine, whoſe eyes are bigger than their bellies; that though there be Waſh enough in the Trough, yet hunch each other with their heads, as if enough would not come to their ſhare.

'Tis a ſin of a ſecret and ſpecifick malignancy; I know not to which of the Commandments I may refer it, unleſs it be to the tenth, *Thou ſhalt not covet*. *Covetouſneſs is the root of all evil*: the Apoſtle inſtanceth in *the love of Money*; but the object of Covetouſneſs is, as it ſelf, infinite, it hath no bounds nor period. *The eye is not ſatisfied with ſeeing, nor the ear with hearing*; and the mind of man is not ſo ſoon ſatisfied as his ſenſe: Take it regularly in the purſuit of knowledge, which

which is as the exaltation of his nature, there is ſtill an *ultra progredi*; the moſt knowing may know more, and deſires to do it: but when the mind is debauched, as *Iſrael*'s once was, given up to its own luſts, not only the object is infinite as well as the deſire, but its mediums are folly, and its end is ruine. The wicked man is well compared to the *troubled Sea*, *that caſts up mire and ſand*: and the ſtronger the tempeſt, the thicker are the waters. The wickedneſs of murmuring hath a ſpecifick influence on this Sea, to caſt up dirt and filth.

To give then this Diſcourſe a body, and to repreſent unto you the γογγυστής or Murmurer.

1. He is a Heretique. St. *Jude* ſpeaks of falſe teachers in general, that *they are murmurers, complainers, walking after their own luſts; their mouth ſpeaketh great ſwelling words, having mens perſons in admiration becauſe of advantage.* A jugling ſort of Hereticks murmur and complain, and yet flatter too; cunningly ſift out, who they can make for their Party, ſo as to diſturb the Church.

Such men ſoftly inſtil the venom of their Principles, and ſo bring about their ends, not by the ſtrength of their Arguments, (for that cannot be done) but by a ſleighty inſinuating themſelves into mens affections, complying with their humours, and admiring their perſons; and ſo take advantage to convey their odd and falſe conceits.

Inquietæ Hæreticorum curioſitates, ſaid *Tertullian*; they are always reſtleſs, and always prying; creep into houſes, and then into affections, till their murmuring diſcontents at laſt break out into open Factions. So

2. The Murmurer is certainly the State-ſinner: the little grudgings that begin in Princes Courts, are ſoon ſpread

ſpread into the Countrey; and they are like the Poets *Fama malum*, the farther the fame goes, the greater it grows. The murmuring diſcontents in the State, at laſt break out into open Rebellions. The *Iſraelites* ſaid, *As for this Moſes, we wot not what is become of him*; the next thing we hear of them is, they *make a molten calf*, that is, ſet up a Religion and Government of their own. *The Tongue is a little Member*, ſaith St. *James*, but 'tis *a great evil*; and the murmuring tongue, ſets the State 'tis in on fire; and Hell-fire ſhall be the portion of ſuch tongues.

3. The Murmurer is ever an envious perſon, and ſo an ill Member of a Society; diſquiets the Neighbourhood he lives in, and, as *Theophraſtus* obſerves of him, quarrels at good Offices done him by his Friends, and ſaith they could do no leſs, and that they were more kind to others: and if he chance to find Money in the way, he ſoon forgets it; and ſays, when another after chances to find Money, that he could never have any ſo good luck. 'Tis a diſtemper called Ἐπιτίμησις παρὰ τὸ προσῆκον, a complaining without a cauſe; and the envious man always doth this. 'Tis a nature that makes a near approach to the Devils; the proſperity of *Job* is an eyeſore.

4. He is the malicious man, delights to do miſchief where he lives; is a trouble to himſelf, and will be a trouble to his Neighbour; and therefore no wonder if puniſhment doth attend him: for he is ranked by *Solomon* among the *ſeven abominable things that God hates, him that ſoweth diſcord among brethren*; ſo that if his hands be too ſhort, his tongue ſhall be long enough.

Prov. 6. 19.

In ſhort, a Murmurer is he that is every thing that is miſchievous. Blaſphemes God, the King, the Church, and his Neighbour; and he is a burthen to the earth, and to himſelf. Neither good nor bad weather pleaſes him:

him: complains in War, and yet is discontented in Peace; pines away in scarcity, and yet repines at plenty: when 'tis summer, he longs for winter; and when 'tis winter, wisheth for summer. Neither times nor manners please him; and could he call for them at his pleasure, yet would murmur still: of which we have a full instance in the Text.

II. The Example, *As some of them murmured.* St. *Paul* being to dissuade the *Corinthians* from this sin of Murmuring, as from others there mentioned, prefaceth the dehortation with a compendious account of Gods mercies to *Israel*: *I would not have you ignorant, Brethren, that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink; (for they drank of that spiritual rock that followed them, and that rock was Christ.)*

The Holy Ghost intending by the Apostle to upbraid the Church of *Corinth*, and that for their ingratitude for so many mercies multiplied upon them, in stating a parallel between them and *Israel*: and indeed their mercies were greater than *Israels*, for as much as the substance is better than the shadow. They tempted Christ in a Type, but these more plainly wantoned it with the mercies of the Gospel: The *Israelites* were prophane, when they did *eat of that spiritual meat*, and *drank of that spiritual drink*; but the *Corinthians were much more*, when they *did not discern the Lords body*, and so did defecrate and unhallow that Sacrament.

But to consider distinctly and briefly this sin of *Israel*. *The people murmured against Moses, saying, What shall we drink?* The waters of the place were bitter, either Exod. 15. 24.

either naturally, or by Divine appointment, to try them; and becauſe they were ſo, a clamour was raiſed, and their Governours muſt hear of it: *What ſhall we drink?*

In the next Chapter they murmur for Meat, as before they did for drink; *the whole Congregation murmured againſt Moſes and Aaron in the wilderneſs:* a National ſin, *the whole Congregation*; and that both againſt their Prince, and againſt their Prieſt. But becauſe this Murmuring was more loud than the former, more combined and National; 'tis called, *Gnal Adonai telunnothechem, Your murmurings are againſt the Lord*, and God looked upon it as done againſt himſelf. *The glory of the Lord appearing in a cloud* whilſt they were in this conteſt with their Leaders, determined the caſe; *The Lord ſpake unto Moſes, I have heard the murmurings of the Children of Iſrael.*

v. 7.

v. 10.

And are they better yet? No: in the next Chapter, they are at the ſame trade again; they want Water to their Manna, they had in the laſt. *The People did chide with Moſes: Wherefore is this that thou haſt brought us out of the Land of Egypt, to kill us and our Children?*

Their murmuring now had broke out into downright and impudent revilings; they chide, and that to the purpoſe; and therefore *Moſes called the name of the place Maſſah and Meribah, becauſe of the chiding of the children of Iſrael, and becauſe they tempted the Lord, ſaying, Is the Lord among us, or not?*

I will leave you to judge whether we have not thus tempted God. We are querulous and complaining upon every exigencie, and our Governours muſt hear of it with both ears. Ill men, who have private deſigns of their own to carry on, will always be complaining of publick Affairs: and their complaints may ſometimes ſeem ſo plauſible, that they may gain Proſelytes to their Faction,

Faction, ſome of whom may not mean ſo ill, as they do. For, with what plauſible pretenſes did the Serpent of Diſcord and Rebellion beguile many thouſands? What more plauſible, indeed more honourable, than to engage in a War for the defence of King and Parliament? 'Tis the conſtitution of our Government, and a happy one it is, if we did well underſtand it: our Laws propounded by our ſelves in Parliament, and ratified by our Kings, are our proper freedom as Engliſh Men; and the due execution of them, is our ſafety: and they are State-Malignants indeed, that will not contend for this. But the cunning and ambitious men, that framed the platform of our following Miſerys, fixed that odious name of *Malignants* upon all thoſe, who adhered to the King, and the known Laws, and would not run to the ſame exceſs of Riot and Madneſs with themſelves. After the ſame manner now, they are ſtigmatiz'd with the more odious name of *Tory's*, who have ſignified their reſolution to ſtand by the eſtabliſhed Government, and will not be ſeduced by Popiſh and Fanatick contrivances: for their eyes are open, by woful experience, to know and diſcern the aims of Seducers. But he, or they, who gave them the name of Torys, did deſign their ruine by it, as if they were not fit to have ſo much as protection from the Government. For Torys are in *Ireland* the *Out-laws*, as the *Banditi* in *Italy*. I remember the time when Parliament-Souldiers, as they would be called ſuch, did Plunder the Houſes, and take away the Horſes of honeſt Country-men, who lived peaceably at home, becauſe they were Malignants. The name of Malignant did warrant the Plunder. But the Tory deſerves the Gallow's: ſo we ſee what quarter we muſt expect from ſome men, if they could compaſs their ends to unhinge the Government. Government is from God, and ſo ſacred, whether it be in Church or State; there-

fore Kings and Priests, who are the Ministers of it, are sacred persons, and were always esteemed so, till the Serpent in Paradise, who presented the bait of immortality to *Eve*, ensnared us with the like, viz. *freedom* and *liberty of Conscience*; both which we do measure with our own Rules.

I need not tell you the effects of those murmurings and complaints that brought the late Civil-Wars among us, about forty years since; the decoy to engage many thousands was to fight for King and Parliament; but it ended in the ruine of both. Our Zeal now is against Popery; I beseech Almighty God, with all the sincere Devotions that I can send up to Heaven, that an indiscreet Zeal among some, too many, be not the occasion to bring it in: but to keep it out from re-entring, as a National Church, none can ever be more concern'd in interest than a King of *England*; this is our great security, so long as we can enjoy a lawful King, and him in peace at home, for Popery cannot enter but by struggling of Factions.

III. Part of the Text, The severe punishment of this Sin of murmuring, in the Paradigme or Example: *Were destroyed of the destroyer.* The first punishment was a fire, that brake out from the Lord, and consumed some of them. *When the people complained, it displeased the Lord, and the Lord heard it, and his anger was kindled, and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the Camp:* Bemithonnim, in the very fact, when they complained. The occasion is concealed in the Text: but it was, say the Jews, from the mysterious reversion of the letter Nun, when they would conspire to go back to Egypt. The fire fell on *the uttermost parts of the Camp*; that is, that which should have led the Van for their retreat to Egypt.

Numb. 11.

gypt. *The fire of the Lord,* (to ſpeak in the Hebrew Idiom) a very great fire, fell not many years ſince upon our Metropolis, if I may not ſay a fire from the Lord; for all diſaſtrous caſualtys depend upon his Providence, without which a Sparrow falls not to the ground.

The next puniſhment for Iſraels murmuring is for their deſire after fleſh: *The mixt multitude that was among them fell a luſting, and the children of Iſrael alſo wept again, and ſaid, Who ſhall give us fleſh to eat?* Numb. 11: 4.

This *mixt multitude* were thoſe Nations gathered up in their march, as we may probably conjecture with *Grotius:* God was oft jealous over Iſrael, for the evils he foreſaw would accrew to them from other Nations, and therefore by many repeated Laws did forbid their commerce with them. This *mixt multitude,* call them Arabians, for that the word imports, ſoon drew in the whole body of *Iſrael* into the ſame ſin: *the people weep throughout their Familys,* and call for fleſh; they had it, but they had it with a vengeance; for, *while the fleſh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled againſt the people, and the Lord ſmote the people with a very great Plague.* v. 33. v. 10.

Truly we have not asked meat for our luſts, as Iſrael did, but we have had it without asking, and plenty hath oft been our complaint.

The next murmuring was occaſioned by *the Spys bringing up an evil report upon the Land of* Canaan. They *dyed of the Plague before the Lord, and the Carcaſes of thoſe Murmurers fell, and never entred the Land of promiſe,* Numb. 14. But *Chap.* the 16. *Corah* and his Complices enter into an open Conſpiracy againſt *Moſes* and *Aaron*; they *periſh in an Earthquake*; *and two hundred and fifty by fire from Heaven,* who *offered up ſtrange fire: The people cryed, and fled, leſt they alſo ſhould periſh.*

You would think that their mouths were ſhut up from murmuring any more, as the earth had ſhut up thoſe Rebels in her Womb. No: they had but ſlept upon the judgment, and they had forgot it as a Dream: *On the morrow all the Congregation murmur againſt Moſes and Aaron, ſaying, Ye have killed the Lords people.* Belike *Moſes* and *Aaron* were none, the Prince and the Prieſt, becauſe they were not of their Faction. God appears, and bids *Moſes* and *Aaron* withdraw, *that he might conſume the Congregation in a moment.* It was commanded ſo before, in the caſe of *Corah:* but there, *Moſes and Aaron fell upon their faces, and ſaid, O God, the God of the Spirits of all fleſh, ſhall one man ſin, and wilt thou be angry with the whole Congregation?* they had then ſomething to plead; they had nothing now, but fell upon their faces, and by a ſilent proſtration deprecated the juſtice of the vengeance: it was a more univerſal Mutiny of the people againſt their Leaders; and *there dyed of them,* as in the twinkling of an eye, *fourteen thouſand and ſeven hundred of the Plague*; and had it not been for the haſty charity of *Aaron*'s Cenſer *interpoſing between the living and the dead,* they had all periſhed.

If they, who did but whet their tongues againſt their Governours, fell thus; what do they deſerve, who bathed their Swords in the bloud of our late King? a Murder, by the mockery of Juſtice, never to be forgot, yet never to be mentioned without horrour and deteſtation: But what do they deſerve, who would have juſtified that fatal murder by the aſſaſſinating of our preſent Soveraign, and his Royal Brother? as if the murthering of Kings by theſe Caſuiſts was excepted from the ſixth Commandment. When froward men do take a liberty to ſpeak, Write, and Print what they pleaſe, and all with deſignes againſt the Government they live under, 'tis plain that they would be Governours themſelves:

ſelves: and when they have whet their tongues, and ſharpned their pens, they are not far off from drawing their Swords; then the miſchief is compleated, the *Sin is fulfilled*, and it *brings forth death*, and none knows how long it will reign.

I ſhall ſtop here, either to any farther inſtances of Iſraels ſin or puniſhment. But before I proceed to the 4th. part of the Text, let me try to inform my ſelf and you, why this ſin hath this puniſhment. The Murmurer is ſaid to be *deſtroyed of the Deſtroyer*; that is, by ſome more remarkable and immediate hand of vengeance: and why ſo?

1. Becauſe by what appears, this Sin of murmuring doth more immediately ſtrike at Gods Government of the World; that peeviſh and froward men, as Iſrael in the example, will not allow God to do as he pleaſeth, no not to do them good: for if all will take upon them to be Governours, they muſt always be exerciſed in a ſtate of War and Confuſion. St. *Peter* ſpeaks of wicked men, who made pretenſes to Godlineſs, that they were μυωπάζοντες, *could not ſee a far off, forgot they were purged from their old ſins by Baptiſm*; which alſo did engage them to *give all diligence to make their calling and election ſure*; and that by *addding to their Faith Virtue*, &c. an holy Life, to an holy Profeſſion. 2 Pet. 1. 9.

Iſrael was brought out of Bondage from *Egypt* by mighty ſigns and miracles; they had forgot that; and that God had engaged himſelf by ſolemn promiſes to bring them to *a Land flowing with Milk and Honey*; but becauſe they were in the Wilderneſs, and in a marching condition, which ſometimes, as all marches, have their ſtraights, they preſently forgot what God had done for them, and what more he had promiſed. Such were thoſe ill Chriſtians in Saint *Peter*, who were weary of their profeſſion, becauſe it did enjoyn too ſtrict a Life.

or

or was attended with ſome preſſures and affliction: and ſuch are all ill Subjects, who forget the benefits they receive from the Government under which they live, and will be always making attempts to mend it, though they do not foreſee the miſchiefs that their own deſigns would enſnare them into.

Froward men diſturb Gods method of mercy, and make it miſcarry in the Womb. He intended quietly and ſafely to lead *Iſrael* out of *Egypt* into *Canaan*; and the march of ſo many years might have been accompliſhed in ſo many days: but they ſtood in their own light, and ſtopped the way againſt themſelves. They tempted God very oft, and ſo oft, that a patient and longſuffering God at laſt *Sware in his wrath that they ſhould not enter into his reſt.*

The murmuring diſcontents of Iſrael were not recorded by *Moſes* onely for their ſakes; St. *Paul* apply's it in the Text to the froward *Corinthians:* and it ought to be a warning to all Male-contents, eſpecially to thoſe, who are always complaining of their Governours.

2. This Sin of murmuring is κακία, an ill habit of the ſtomach, that corrupts the beſt meat; we murmur at mercys, as Iſrael did at Manna. Certainly to all wiſe and unprejudiced men, the Reſtauration of the King, and ſo of the Church, *Anno* 1660. was a mighty mercy, and I may ſay, almoſt, or altogether equal with any that Iſrael had: for it ſecured to us all our Libertys as Subjects, which before were but precarious; for the Governments we lived under were Arbitrary, and themſelves were uncertain, ſtill upon the wheel of Motion, as Factions could ſupplant each other: and the Reſtauration of the Church, that is, of our National as eſtabliſhed by Law, hath beſt ſecured to us the Proteſtant Religion. I ſpeak to them, who are the lovers of it: for though the Factions, that have been rampant, were very

very zealous againſt Popery, yet they might in time have been betrayed into it; for the Baſis on which thoſe uſurped, and ſtill changeable Governments were founded, was *Liberty of Conſcience*; and ſo ſoon as they could ſee themſelves ſecure againſt the claims of the Royal Family, Popery alſo might have had it's ſhare in the *Toleration:* for it was the intereſt of the Uſurpers to do it; and in doing of it, to ſtrengthen themſelves againſt the *Common enemy*, the King and his Party, as they were then called. For they are much miſtaken, who think that the Pope loves Kings, more than Demagogues, the Directors of popular Governments. For this, let an enquiry be made, what Monarchys have been abaſed by the Papal power: And if Popery could have once come to have as free toleration, as the then Factions had, in ſome few years it would have ſwallowed them up, as *Moſes*'s Rod did the Magicians. For men at laſt, when their civil Rights were ſecured, would be weary of ſo many new invented forms of Religion; and would be now, but that they are continually hurried on by underhand contrivances.

3. This Sin of murmuring is a moſt comprehenſive and diffuſive malady; few of us, that are not guilty of it. There are ſome ſins, that great Sinners are not guilty of; and though this be a ſin that is ranked by the Apoſtle with Fornication and Idolatry, and poſſibly a ſin too, that we are apt to condemn in others, yet we will not diſcern it as ſuch in our ſelves: we ſay in their Language in the Pſalmiſt, *Our tongues are our own, who is Lord over us?* we are apt to think that we can ſpeak without offence. Who puts into the Diary of his Confeſſion, his reviling of Government, his ſpeaking evil of Dignitys, his repining at every accident or event of Divine Providence? Theſe things paſs *incognito*, we rarely reflect upon the guilt. Are the entertainments

ments we give our ſelves and our friends, but things with us of no peccancy, or ſins that ſeldom deſcend ſo far as to the Conſcience, though whole Familys, Villages, and Corporations are poyſoned with it?

Some Caſuiſts tell us, that Habitual ſins have a guilt diſtinct from thoſe ſins of which they are habits; and that they are more dangerous, becauſe the Sinner is the farther off from Repentance. The guilt that is contracted from thoſe habits doth make a *Callus*, and ſear the Conſcience, that the Sinner little thinks on it, that he is *going down to the Chambers of death*, and he is enſnared into *Damnation*, *drowned in Perdition*, before he ſays, *Domine miſerere*, or *asks, What he hath done.* The habit of murmuring is ſo univerſal, hand joyned to hand, tongue to tongue, that the ſenſe of the guilt is loſt; and becauſe 'tis ſo, 'tis a diſtinct guilt: for the greateſt Sinners have repented, as ſuppoſe Murderers, Adulterers, yea and Idolaters too, who are in a peculiar manner guilty *læſæ Majeſtatis divinæ*, and Traytors to the God of Heaven.

The Repentance of all habitual Sinners is difficult, but the repentance of an habitual Murmurer is beſet with more than ordinary difficultys: for the arguments that ſhould reach the guilt, are not well reducible to any ſingle Commandment, and do ſcarce affect the letter of any: Though murmuring is a ſin of a complicated guilt, affects both Tables, and moſt of the Commandments of both.

Beſides, the Murmurer is not ſo ſoon as other Sinners convinced of his guilt, becauſe he hath framed a rule of rectitude to himſelf; and his conſcience opens and ſhuts by that rule, and ſo he *ſtrains at Gnats, and ſwallows Camels.* Nothing ſo much troubled the Conſcience of a *Neapolitan* Shepherd, when he came to Confeſſion at *Eaſter*, as that he had taſted a little Cream the *Lent* before:

fore: But he had often Robbed and Murthered Paſſengers on the Mountains; and that troubled not his Conſcience, becauſe his Father and Grandfather had done ſo before.

I believe we are all of us very ready to paſs a true and juſt cenſure here: but reflect. There are, who cannot digeſt a Set-form of Prayers in our Aſſemblies, are offended at a Surplice, ſtartle at the Croſs in Baptiſm, &c. and yet can whiſper againſt their King, and whiſper to be heard too; talk loudly againſt Biſhops and Prieſts, cenſure all men; complain of every thing, and be ſatisfied with nothing.

Remember that God paſſed by ſome of the diſcontents of *Iſrael*; but when they grew clamorous, and more combined, his wrath fell in among them. And Remember, that God hath other eyes to ſee ſin with than we have; and hath other Scales to weigh them in. But, we our ſelves do not take kindly ill Language from our Neighbour; and can we think that God will from us, when by our diſcontents we daily revile his Providence? The method of which is to us, as once to *Iſrael*, to *try us, to do us good at the latter end.*

IIII. Part of the Text: *Neither murmur ye.* The like judgment threatned to the *Corinthians*, as once executed on *Iſrael*. *Theod.* ſaith thus; that they were the Murmurers among the *Corinthians*, ἰλαττόνων χαρισμάτων τυγχάνοντες, ſuch, who were endowed with *leſs gifts of the Spirit*. 'Tis plain, that the Church of *Corinth* did contend for them, even to the breach of Charitie; they would be *all Apoſtles, all Prophets, all Teachers*, &c. We have lived in an Age, where we have ſeen ſuch contentions as theſe, and have felt the miſchiefs that have been occaſioned by them.

All

All Societies whatsoever, must yeild obedience to the Government they are under; for 'tis their safetie to do it: for we must not think to be all Kings, and Magistrates; for if all are to be Governours, there must be none to be governed. The case is the same in all Christian Assemblies, be they greater or lesser. 'Tis the Apostles argument, *If the whole body were an eye, where were the hearing? if the foot shall say, Because I am not the hand, I am not of the body, is it therefore not of the body?*

'Tis true! Offences are given and taken in all Governments, Civil or Sacred. For this, Kings set uneasy in their Thrones, and Bishops and Priests are meanly esteemed, and the people are Tumultuous, and Religion is disgraced; and all this, because ambitious men cannot have their aims: They struggle with the Divine dispensation, which hath alotted to all men their proper places. Let the Governours and Governed look to their dutie. So I leave this, and propound next the sense of *Theoph.* upon the Text: who says that the Apostle chides them, who did not ἀνδρίζεσθαι, *generously bear up* against the reproachers and persecutors of their Religion: and this seems to be congruous to the argument of consolation; *There hath no temptation taken you, but such as is common to men; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it*; and therefore falls upon those Murmurers, who say, When shall we have any good days? and ἕως πότε οὐ παύσεται; how long shall we lie under these pressures?

The *Carnal* among them, as there were many no doubt, did oft reflect upon their quiet state when they were Heathens, as the *Israelites* did, when they were in *Egypt*: but the conditions of both became troublesome; of the one, by changing their Religion; of the other,

other, by changing their Country; though both were for the better: but both did repine and murmur, because of their present distresses; they did not, or would not see a Divine Intendment of love in them.

Truly God hath exercised us with a various face of afflictions in one Age; but such have been in our, and in other Nations before: but on whomsoever, or whensoever he sends them, they are as so many Summons to Repentance: and if we make that use of them, he hath gained his end in sending of them; for *he doth not afflict willingly, nor grieve the Children of men:* but if we repine, and are impatient under correction, there is for us a τιμωρίας ὑπεροχή· as St. *Chrysostom* told his Auditors, God may deal with us *more severely*, than with *Israel*; for we live in a fuller light, and a greater experience, *on whom the ends of the World are fallen.* The aim of *Israel* was an Earthly *Canaan*; our's is a Heavenly: but we must pass through a Wilderness to the one, as they did to the other: but if God hear of our murmurings in it, take care, that he doth not *Swear in his wrath* to us, as once to them, *If they shall*, that is, *we shall not enter into his rest.*

The punishments that God afflicts on us, we must patiently abide; which if we do, 'tis to us a Signature of our adoption, that we are *Sons* and not *Bastards*, who will own him to be *our Father which is in Heaven*; and so pray to him when he *Corrects* us with his *Rod*, as well as when he *Comforts* us with his *Staff*.

But we have no reason to complain at any outward Calamities at this time, but we have much

to thank God for the peace and plentie we do enjoy. There are scarce any parts of Christendom so unmolested as we are; of whom some are now *contending unto bloud* for their Lives, Liberties and Religion, against the *Mahometans*.

My Brethren, I will close with that of the Apostle, Phil. 2. 14. *Do all things without murmurings and disputings*; yea, *and suffer all things*, which God hath not put in our power by regular means to redress: However, make no *complaining in our Streets*, until there be actual *leading into Captivity*; for that is to exceed the example of *Israel*.

Fears and Jealousies in our Nation, hath even anticipated our miseries; and we brought real mischiefs upon our selves, by hastning to prevent the phansied. In a word, the murmuring of *Israel* was against *Moses* and *Aaron*, that is, the *King* and the *Priest*; which God took as done against himself.

Be wise before it be too late, lest we fall into the hands of the *Destroyer*.

For the *Declaration* saith thus: *In case it had pleased God to permit these wicked designes to have taken effect, there could have been nothing in prospect but confusion. For instead of a Reformation they pretended, their Success would have produced Divisions and Wars among themselves, until the predominant party could have enslaved the whole Kingdom.* So far the Declaration.

Such intestine broyls might have brought in an *Invasion* indeed.

There were, some years since, Libellous Pamphlets, under

under the Allegory of a *Ship* and its *Officers*, in which the *King*, the *Duke*, &c. were covertly traduced. Allow me to speak under the like. Suppose a Ship out at Sea many Leagues from Land, in which a Conspiracy was made by some Male-contented Saylors and under-Officers against the Captain and others; but the Captain had so many true to him, that with them and his Authority, he still so kept them in awe, that they durst not attempt an open Mutiny: Wherefore these Male-contents secretly joyn in a Conspiracy to sink the Ship, and for their escape, to hoyse out the Long-Boat under some colour, as the Mariners did, *Acts* 27. Suppose now the Ship with the Captain and his friends were sinking, and the Conspirators had cleared their Boat of the Ship, and were safe in it, rejoycing to see that their Plot and Revenge had taken effect. The next thing they contrive for themselves, is to agree what Land to make: some are for directing their Course East, some West, *&c.* In this difference, they could not agree what Land to make; but the case was such, that the determination must be speedy: but neither yeilding to each others conceit what Shore was neareſt or best, from words they fall to Blows. So here I leave them, and the Allegory to be applyed by every common capacity.

Wherefore let us bless God for the Deliverance we this day are required to celebrate, and let us beseech him still to protect our Soveraign Lord the King, and His; and his Government as now it is in Church and State; to convert those, who have

have taken up any prejudices against either, and to disappoint all the machinations, open or secret, of the Enemies of our peace, which God continue among us.

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